

Christian Intelligencer.

"WE WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XV.

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COMPARISON OF THE GOOD AND THE EVIL OF REVIVALS.

BY EZRA F. GANNETT,
A Unitarian clergyman of Boston.

It is an inquiry of considerable importance, whether the revivals which are maintained and promoted by very numerous Christians—by those generally who have first arrogated in its just sense, are now permitted to retain as a mere badge of distinction, the name of Orthodoxy—whether these revivals are useful, or they do good or harm?—or both? and of which the more? I shall endeavor to discuss these questions with candor and a single desire to present the results of fair examination.

It is not necessary to occupy time in scribbling one of these reasons, or in explaining my idea of the meaning conveyed by the term *revival* in the theology of the day. My interpretation of it will appear from the remarks which will be offered, and if they should be in any degree inconsistent with the popular use of the word, or with the facts which reading and observation may have presented to the mind of any one they will be considered so far irrelevant or sound.

I would only observe, as a suitable introduction to what will follow, that I regard this as a strictly *technical* term; for it is used to designate something out of the course of most men's experience, peculiar, professional, and artificial, in much as particular means devised by man's ingenuity, and forced into action according to prescribed rules or for a special purpose, are brought to bear upon a community. There is a *science* of revivals, and it may be studied in the books; to produce and conduct one properly is an *art*, which must be learned by practice. I say this without any desire of creating a prejudice, but as a simple fact, which neither advocate nor opposer will deny.

These excitements seem to me neither wholly bad, nor wholly good. There is a mixture of truth and error in the doctrine of revivals; we may approve in part, and we must in part condemn their management; and unquestionable benefit and positive evil are seen in their results. It will be my aim to distinguish and exhibit these several views. Let us look on the more pleasant side—on what true, good and beneficial.

There is some truth in the *doctrine* of revivals. It is true that men are sinners, that most men are habitually indifferent to their religious state, and that those who are sunk in vice or devoted to this world must be aroused to a sense of their condition. It is true that religion is the one thing needful, indescribably important to the individual and to society, and that we should use proper means for interesting our friends and neighbors in this subject. It is true that prayer is efficacious, that social prayer is a duty and a privilege, and that we ought to remember others in our intercessions to the Father of mercies. It is true that sympathy is an aid to virtue, that it may be innocently and advantageously employed to impress the heart and stir the conscience. It is true that the sinner must be convinced and converted before he can be saved, that if his heart is wedded to earth it must be directed, that if his character is corrupt must be changed, that if his life is immoral it must be renovated. It is true that some persons have been, and others may be suddenly brought to an acquaintance with themselves, be filled with shame and grief, and through the agony of their repentance effect in a short time their deliverance from the habits of sensual thought and feeling, in which years of wickedness had bound them. (It is true however, let me here add lest I should seem to fall into contradiction, that such instances are rare.) It is true that God has promised his spirit in answer to prayer, that we need it, and that it co-operates with the sinner's own exertions in securing for him the mastery over his evil propensities. And finally, it is true that circumstances of Divine Providence may concur with human arrangements, and may suggest to Christians the duty of putting into efficient operation the means

of private or social improvement; in other words, it is certain that both individuals and societies are disposed to receive and obey the influence of religion at some seasons than at others. All this is true; as I should suppose, obviously and indisputably true. Let these principles be avowed—they scarcely need be defended among Christians; let them be adopted in practice; and if in their lawful and just use they produce a revival, then God be praised; the fruit is good, the tree is sound, and is of God's own planting in the garden of life.

There is something to approve in the management of revivals; not much, however in what may be strictly called their management. It is important that the awakened sinner should find sympathy, else he may relapse into unconcern; it is important that he should have facilities of seeking light and peace, else he may be discouraged; it is important that friends should frankly discover their interest in his situation, else he may be prevented by shame or timidity from asking their council. I confess I can say nothing more than is expressed in these general terms, of the manner in which revivals are maintained. I do not like the unseasonable prayer-meeting; the crowded conference-room where excitement is stimulated by violent means; the public display that exposes to admiration the subjects of work, which, if it be genuine and they be in the calm exercise of their minds, must make them shrink from the gaze of men: nor the secret conversations, the extravagant statements, the busy plans, and the artificial contrivances by which it is attempted to prolong the excitement. I cannot approve of these things; and yet they constitute much the larger part of what may be styled the machinery of a revival. To fervent prayer, to affectionate exhortation, to plain and pungent preaching, God forbid that we should feel any objection. Rather let such methods be recommended and used, and by divine grace may they be made successful.

There is also much that we delight to behold in the *results* of these revivals.—Who must not rejoice when the transgressor is convinced of the evil of his way, when the selfish heart is cleansed of its wickedness, and the stubborn will is bowed in humiliation and trust before the glorious majesty of God? Who must not be glad to hear of the triumphs of divine truth and heavenly love, when the blasphemy of the scoffer is changed into the prayer for forgiveness, or the skeptic repeat with gratitude the language of the believer; when age that had refused to rest on the arm of almighty protection celebrates the power on which alone it can rely, or youth flies to the refuge which religious principle opens amidst the temptations of life; when vice is rebuked, and profligacy is driven to hide itself in shame; when the spirit of worldliness is subdued, and its energies are for a season quenched;—when men are made better, and God is more obeyed, and Christ more loved, who that has a Christian's heart will not be glad and rejoice? Shall there be joy in heaven over one sinner that repents, and shall not the disciples of Jesus on earth observe with delight the conversion of the impenitent, and the increase of whatever amount of goodness may exist among the children of men? I believe revivals have produced these effects in greater or less degrees; I believe that they may be instrumental in the production of such results; and so far as they promote the cause of human salvation, for which God sent his Son and that Son gave himself to death, so far I am bound by my faith, by my integrity, by my charity, to approve of them and to acknowledge their benefits.

Having said so much in favor of revivals, it may seem that I must admit their utility. But I have asserted that they present a mixture of truth and error, of good and evil, of advantage and mischief; and it is only after a comparison of the one side with the other in these several relations, that we can determine on which lies the preponderance, and whether it is our duty to encourage or disown them.

There is error, I repeat, in the *doctrine* of revivals. We have noticed some of the principles on which they are supported. The great truths of religion are their basis; but as in a building the framework constitutes a more intricate part of the structure than the foundation, and upon the nature of the materials there used will depend the value of the edifice, so in a revival other doctrines than the fundamental principles are brought into use, which have a more close connexion with the result, and from the character of which we can best judge concerning the whole system.

Of these doctrines, the first is the dogma of universal radical corruption. Every man is supposed to be supremely wicked, unless he has experienced a change of heart. You will be satisfied of the justice of this remark, when you observe that it does not touch any opinion

about the origin of sin, and that it points out the doctrine of most immediate and practical importance in the whole economy of a revival. If a person has not passed through a conversion which has given him an entirely new character, he is regarded a subject for the excitement, and for such as he it is intended and fostered. Now this notion that all men need such a change I deem to be false, destitute of proof from Scripture and contradicted by facts. There are many who do not need to become in a spiritual sense new creatures, for they are already children of God, but how they become such neither they nor any one else can tell, except that it was by the silent influence of self-discipline. Some of them were sanctified from earliest childhood, and in others the religious character gained expansion and strength as circumstances favored its growth. To proceed on the presumption that all men must pass through similar states of mind, denominating successively awakening, anxiety, conviction, hope, justification, assurance and joy, is to commence with an error which will taint all subsequent measures.

It opens the way for an abuse of scriptural language; and at the same time gives currency to expressions of a coarse stamp as signs of the holiest exercises, and men talk of "getting religion," of "having a hope," and of "meeting with a change," after the same manner as they talk of their secular affairs, of receiving news and making arrangements of business. Hence arises much of the *caut* of religion, and most of the monotony which distinguishes its existence among large bodies of Christians. Starting from the same point, treading in each other's steps, taught to notice the same prospects, and even to utter the same exclamations of horror, penitence and rapture, the converts under this system more resemble animals who are moved by a common instinct or guided by a foreign will, than men asserting a high prerogative, the capacity of self-amendment.

A second doctrine of which great use is made at these seasons, but which I deem both false and pernicious, is that God is more gracious at one time than at another. The assembly is told that an opportunity is afforded them which, if they lose they seal their own condemnation. They are urged with the utmost vehemence of *entreaty* not to let the favorable moment escape, but to seize on the mercy which is now extended to them. If it be said that nothing more is meant by those who address these persuasions to the sinner than present circumstances are better adopted to impress or assist him than may again arise for a long period, or even during his life, we reply that this is not understood to be his meaning; nor when we consider the manner in which such expressions as "clouds of mercy," "showers of grace," "seasons of refreshing," are used, can we believe that it is expected that this will be understood to be the meaning. The effect upon those who have not examined these subjects,—upon children and the vast majority of adults, is to fix in their minds notions which represent God as an inconsistent or capricious Being, which violate the truth that he is always waiting to be gracious, and exhibit him to the eye of timid faith as coming out at times from the recesses of his infinite majesty to cast a look of compassion upon a particular community. Then is the hour for repentance. No delay may be allowed, lest the Holy One should have withdrawn his pitiful regards, and left the sinner in hopeless misery. I am shocked at the language used on this subject. Though I doubt not the piety of those who adopt it, in my ears it sounds like blasphemy. It is unjust to God, false to the Gospel, and injurious to men.

A third doctrine practically inculcated by such revivals, if it be not taught in express terms, is the doubtful and dangerous opinion, that we can distinguish the operations of the divine spirit from the effects of human agency and the influence of circumstances. It is a doubtful opinion, as the most favorable view of the argument for its truth must show; and the whole history of religion proves it to be a dangerous tenet. Indeed unless we deny to man the ability of discriminating between special and ordinary influence, I know not how society can be secured against the grossest fanaticism. But what is the familiar language of revivals? The influence of the divine spirit is described, its effusion is announced, and its effects are narrated in terms that make one shudder. The absurdity of enthusiasm and the coolness of calculation meet in the same sentence. The doctrine of spiritual influence—one of the most precious disclosures of revelation, the source of hope to the contrite, of comfort and joy to the obedient—is held up in such a light as to make it not only ludicrous, but positively offensive to good taste, common sense and a piety which is jealous as it ought to be of the divine honor. Who can read most of the narratives of revivals, even when conducted in the least *exceptionable* man-

ner, and not be grieved at the freedom with which the writers speak of the agency of God in the work? It amazes me that men can so presumptuously tread where angels might be afraid to approach. They treat the sacred topics of our religion with as little apparent reverence, as was shown to the holy vessels of Jewish worship by the king of Babylon, who used them at the banqueting of his nobles. I will only observe farther in this connexion that the inconsistency into which the advocates of revivals are betrayed may be accounted an argument against them. It is a favorite and essential opinion that the excitement is from Heaven—is the work of the Spirit; deny this and you strike a fatal blow. Yet with this doctrine on their lips, they put in operation a course of measures calculated and sufficient to produce all the effects which are witnessed. What can exceed the variety, or surpass the ingenuity of the methods which are used for accomplishing their purpose, or the industry with which they are applied. It is not only unphilosophical, but without warrant from Scripture or religion to introduce divine agency when adequate human means are in exercise. I am not surprised at the number of those who are affected in these seasons, but rather that converts are not counted by hundreds instead of tens. Look at the immense force which is brought into direct action upon the mind of the conscious offender, the ignorant but greedy listener, the susceptible female, the child whose law is obedience and whose habit is imitation; and how can any one fail to expect great apparent results? Who can wonder, when admission to the church is on the one hand the privilege only of those who have obtained a new heart, and is on the other considered as the seal and certificate of their having received the change, who can wonder that the churches at such times receive a vast increase of members?

There is but one argument in support of the doctrine that these scenes are the fruits of supernatural influence, which deserves to be noticed. Allusion is made to the day of Pentecost, and it has been said, with too little reverence for that occasion, that it was the first revival. How different were the circumstances. In the one case, man did almost everything sensibly, visibly, miraculously; in the other man does everything and leaves nothing for divine operation, and if God acts it is without any visible token. In the one case prophecy was fulfilled, a series of miracles confined to the apostolic age was commenced, and a new religion was lifted into its victorious chariot amidst the trophies of its first success—in the other there is no special call for divine interposition, and no reason for expecting it, the salvation of the sinner having been left to the ordinary means of grace. In the one case the effect could not be ascribed to the human instruments that were employed; in the other, it would be almost miraculous if the effects which are witnessed were not produced by the human instruments that are employed.

And now in regard to the management of revivals; I remark that there is not much of it, but much that is objectionable.

The use which is made of terror, seems to me a strong ground of objection. If the excitements in this immediate neighborhood were alone under our notice, there might not be occasion for the remark. In this region so great respect is paid to the intelligence of the people, so correct views of the gospel are entertained by the advocates of revivals, that the passion of fear is not often urged beyond the limits of propriety. But in the villages and towns of the interior, and in other parts of the country, a most unjustifiable—a wicked use of this principle has been a great means of impression. The terrors of divine justice, the horrors of immediate retribution, the agonies of endless misery, have been presented in images that must overwhelm reason in alarm, unless by familiarity with them it should learn to disregard both the image and the substance. Oh, it is most sad, to read authentic accounts of the addresses and prayers which are poured forth in tones of thunder. Those lines of Watts that one can hardly repeat without trembling—

My thoughts are awful subjects roll,

—Damnation and the dead—

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[Concluded next week.]

AN IRISH SERMON.

From Bernard's *Retrospections* we copy the following sketch of an amusing but judicious sermon, preached in a little chapel near Sligo, in the land of "paroies."

"My dear children. You know that I have been your Father, and Comforter, and Confessor, these six and twenty years next Feast of the Virgin; and you know what trouble I've had in keeping Satan from taking hold of your souls. Ay, you may well look gloom but you are mighty sure, every son of Adam amongst you, that I have worked hard enough. But will you never leave off your abominable tricks? What! you think you sin as you please for the whole week long, and come to me for absolution at the end of it!—Then I tell you what, darlings—you won't get it! Arrah now, Mr. Pat Maloney, why did you cock your eye on the pulpit just then? I didn't say I meant you; but now you'll give me leave to suppose so. And you Mr. Philip O'Shugnessy—you are making a great bother with your nose and throat, as if you had a big cold; wait a bit, darling; I'll come to you presently, and mind if I don't tickle your rotten conscience to some tune!"

"Does any one know Judy Bryant? Oh, to be sure, every body knows poor Judy; and yet I dare say some of you will pretend to tell me that you never heard or saw such a crachur in all your born days. Now, couldnt poor Judy hang her blanket out to dry—her only blanket, on her own palings, but that the Devil must put it into the heads of certain persons, whom I have at this moment in my eye, to take a fancy to the same? Well, Murcock O'Donnell, I didn't say it was you did it, although you do look so fidgety and flustered; nor you, Barney McShane; but you remember I said I had the person in my eye, do you? And you Meggy Flanagan,—you can't sit asy in you sate either; yet who would suspect you, that have got a comfortable home, and your husband

Teddy one of the best cobblers in the

country?" He now deepened his voice, and threw into his manner a very impressive solemnity. "Remember what I have said, my children! Poor Judy Bryant has lost her blanket! I have the big thafe before me that stow it; and if it's not returned to her before to-morrow morning, I'll have nothing more to do with him in this world or the next."

The terrific yell which was now sent forth by the 'children,' drove us forth from the chapel; but with the impression on our minds, that the being who could thus combine the duties of the spiritual and the civil magistrate was deserving in the highest degree of the public esteem; for, however Philosophy might cavil at the means employed, Justice was benefitted by the ends he obtained.

CHRISTIAN INTELLIGENCER.

"And truth diffuse her radiance from the Press."

GARDINER, JUNE 19, 1835.

THE CONVENTION.

Wednesday and Thursday next, are the days of the session of the Maine Convention of Universalists, for the present year. The meeting will be held in Bowdoinham Village; and the Council will, doubtless, be organized on Tuesday evening. We trust our ministering brethren and the lay delegates will make it a point to attend, and to be punctual in their attendance. It is "good and pleasant," at least once a year for brethren all to meet and encourage each other in the work of extending a knowledge of the truth. We hope they will come "in the fulness of the blessing of the Gospel of Christ," with fervent prayers to God for the spirit of devotion and of love. We are pleased to learn that it is the intention of Br. Thomas Whittemore, editor of the Trumpet, and of Br. John G. Adams, editor of the N. H. Universalist, to be present; — may they bring others along with them. Br. Balfour, too, we understand has been invited, and a hope is entertained that he will meet us on that occasion.

WASHINGTON.

During the absence of neighbor Wilson of the Portland Advocate, to attend a Baptist Convention at the South, he has entertained his readers with "Travelling notices," some of which are pretty good, but none equal to Prof. Ely who gives his readers excellent sketches of his recent tour to Missouri. By the way, we have hardly been able to resist the temptation to copy some of Dr. Ely's sketches, — and by the way again, the Dr. has been recently appointed a Professor in [unintelligible] Missouri, whether he will remove before long. In relation to Washington City, Mr. Wilson has most to do with the state of the religious denominations in the place, religious accounts of some of the "great men" there, &c. From him we learn that in Washington there are three Baptist Societies, but that they are in a languishing condition. It is intimated that his brethren there are not very devoted, discreet, or active in their piety, and a poor compliment is passed to the credit, or rather the discredit, of their Pastors. The Presbyterians have four churches; the Methodists, three; Episcopalians, three; the Roman Catholics two, with a well endowed College; the Reformed Methodists, the Dutch Reformed, the Quakers, the Unitarians, the Africans each one church. The President, he informs his readers, attends Rev. Mr. Post's church, a Presbyterian, who has the largest meeting-house in the City. He and a body of his brother clergymen called on the President, who requested that "we should make the present visit an occasion of family devotion." Accordingly he called in the ladies of the family and a sort of prayer meeting took place, led by Mr. Sharp of Boston. Doubtless this was all well meant by our venerable Chief Magistrate; but neighbor W. must not think, therefore, that he is particularly partial to the Baptist — he would, we presume, have made the same request of any other clergymen — especially if he discovered in them any disposition to make their visit an occasion for courting patronage or soliciting office. The Vice President, he seems pleased to inform his readers, evinced an interest in their Convention, said he had taken a pew in the Rev. Mr. Welch's Baptist church in Albany — the place of his residence, and declared that "he thought him the first preacher in the place." There Br. Williamson, you are eclipsed. What say you to this? We should not have noticed this, but for the disposition which we think Mr. Wilson has betrayed to boast a little on this matter. Has not Mr. W. yet lived long enough in the world to learn the language and objects of courtiers? We care not what religious sect any public officer belongs, provided he is a friend of equal rights in religious matters. He has a right to his own faith, — all we ask is, that he should be heartily willing that others should enjoy theirs without molestation or disrespect on account of their principles. We are always pleased to see a regard evinced by our rulers for religious subjects; it argues well for general morality and the cause of public order.

TRAVELLING CARAVANS.

"Any way to make money." So goes the old adage, which, perhaps, is verified by the proprietors of Caravans and Aviaries, who send around the country divers cattle and birds, with a tent to conceal them from exhibition. There is something to be said, morally, on the subject of these tents, and the "four-footed beasts and creeping things" contained therein. Some of the religious journals are out against them. Neighbor Cummings of the Mirror refused, a week or two ago, to publish in his paper an advertisement of the Caravan now going the rounds, upon the ground that it has been detected in travelling on Sunday. What

we can have that he does possess it. Some may obtain it in the conference room, — some may gather it amidst the whirlwind and the fire; — others may secure it under the silent teachings of the still small voice, which the world knows not of. And this we think the surest way; and believe that acquired in this manner, it will be the most likely to endure. But we must protest against that religion — if religion it may be called — which consists in the *means* and never arrives at the end an object of all observances. By their fruits, we are to know men. Said an apostle — "Be not deceived — that doeth righteousness, is righteous."

REV. J. FREEMAN.

Br. S. R. Smith, of Clinton, N. Y., has published a faithful Memoir of Br. Freeman, a Universalist clergyman of the State of New York, who has ceased from his labors and entered his heavenly rest. The following extract exhibits his power over his congregation. Br. F. must have been a most useful laborer in the vineyard of the Gospel.

The great power of Mr. Freeman was the obvious result of the combination of the following among many other characteristics. An air of sincerity and unaffected piety which pervaded his sermons — his plain and practical common sense, that marked every thing that he said — the becoming zeal which warmed him while he preached, and the manly and commanding tone with which he uttered his sentiments. Sometimes, too, he came down upon the hearer in a voice of thunder, and shook the foundations of the soul with some tremendous truth. Indeed, so effectual were his resources, that the obstinacy of the most inveterate opposer melted away under his preaching, like wax before the fire: the good determined to do better; and the wicked resolved to reform, or fled from the keen glance of his eye and the terror of his rebuke. Instances might be multiplied to illustrate these remarks — a few, however, will be sufficient.

On a certain occasion where he was to deliver a lecture, a person distinguished for dislike and contempt of Universalism, took a seat directly before him, for the purpose of intimidating and embarrassing him, with a bold front, and a fixed and determined look.

He proceeded sometime without observing the formal preparation and attitude of defiance, so manifestly arranged in his presence. But immediately on making the discovery, he bent a withering look on the self-confident bigot, uttering at the same time one of his tremendous apostrophes to the conscience and the heart. It was enough — not to say, more than enough; — the object of his rebuke was completely overwhelmed with terror, compunction and shame, and burst into tears. Obstinate gave place to humility, and contempt was succeeded by veneration.

At another time, he observed at one of his appointments, several men, whose appearance indicated a dissolute life, particularly ominous in seating the congregation, and in other respects unnecessarily forward and assuming. He availed himself, therefore, of the first convenient opportunity to ascertain their true character. And finding it what he suspected, he suggested to a friend that it would be impossible for the doctrine of the restitution to prosper, while such men took so prominent a part in its promotion. That for himself, he had come to the determination to render them less conspicuous, or induce them to leave the meeting — or else give such unqualified offence that his services would be no longer desired. He took his measures accordingly, and laid down such principles of moral action, and denounced the just judgment of Heaven against the transgressor with such irresistible effect — at the same time, painting, in such vivid colors, the disgusting appearance and deformity of vice — that they abandoned his meetings.

In the style and delivery of his sermons, Mr. Freeman neither imitated nor copied any man; but in both these respects, they were entirely his own. He despised the tricks of religious policy, and flung from him with abhorrence, the implements of ghostly craft. And he was fully aware, that to be himself, and to act like himself, would sufficiently mark his course as a public speaker. It was therefore but to follow the directions of his own mind, and new channels of thought would be opened, and new motives to exertion and obedience inspired by his ministrations. And all who ever heard him preach, will bear witness to this distinctive character which always marked his sermons.

There was nothing far-fetched and unnatural in them; and yet they bore the marks of a peculiar originality which rendered them both new and interesting, and by which they stood apart from the productions of every other mind. They were not remarkable for an orderly and systematic arrangement; but were characterized by great simplicity. At times, he would omit some prominent particular, because it would render the discourse too long — at others, he would introduce incidental matter, for the purpose of impressing more forcibly some important sentiment growing out of his subject. In his introductory remarks, which were commonly very brief, he had the appearance of struggling to fix the arrangement of his ideas; for he then spoke slow, with some degree of hesitation, and a close observer betrayed some little embarrassment. His voice which was peculiarly heavy, strong and clear, would generally at that time indicate a slight tremor; and by a stranger might be easily mistaken for one deficient both in strength and harmony. But as he entered upon the subject he appeared to forget every thing else. His utterance became clear, distinct and in general rapid; and his voice firm, flexible and harmonious.

As he became warm, which he invariably did, he would step back as if to gather up his strength, and then pushing himself forward, and at times leaning over the pulpit, he poured forth the torrent of his ideas with astonishing fervor and never-failing power. Occasionally, too, he spoke with great slowness and deliberation — the words fell separately and distinctly, reminding one of the first heavy rain-drops that usher in the shower.

RELIGION.

Any religion which does not conduce to practical virtue, is really nothing worth. One great reason why we object to some of the exciting and mysterious systems of the day, is, that whilst they require great constancy in the outward duties of apparent devotion, and a high state of mental action, they dispose the subject to consider the demands of religion fully answered by such duties and such feelings, and leave them little time, and it may be as little inclination, to attend to the practical virtues of life. Now we hold, as much as others to devotional duties, and believe that the best feelings of the heart should be called into exercise on the all important subject of religion. But why — why should people pray, attend meeting, &c. Plainly in order that they be made better thereby. All religious observances and privileges are to be regarded as the means of becoming really religious — they are not the halting places of religion itself. No means which do not produce this result, are meritorious. They are like a beautiful tree, which produces no fruit. It is but little consequence to us by what means a man has procured religion — if so be that he has it and practices it; and by the way, the practice is the only legitimate evidence

er. At such moments he seemed to throw around him an awful and pervading stillness; and the congregation became involuntarily hushed into a perfect and breathless silence. These were the times when his hearers thought and felt, and the big tear roll down the manly cheek, undetected by him who let it fall. As the storm rises from its intervals of quiet, and seems to accumulate new strength from the momentary calm, so he broke upon the stillness with some thrilling apostrophe, or with an appropriate and impressive appeal to the feelings and the understanding, in thundering tones. And as the sentence closed upon the ear — while expectation was most alive and ardent — the audible amen told the wondering listener that the sermon was at an end.

His discourses were in general, short, but commonly much longer than his hearers supposed. For the attention of the congregation was so entirely absorbed as to exclude any "note of time." But in effecting this there was no maneuvering — no finesse and affectation. His power was not obtained by the tricks and refinements of art. All that he said and did was inspired by the purity of unsophisticated nature. He was never compelled to lash his own sensibility, in order to evince warmth and zeal; nor to repeat long and prolix stories in order to awaken the sympathies of his auditory. His narration was always spontaneous — his appeals to the passions were the spontaneous growth of his train of thought and reasoning; and his own sensitive nature diffused over every part of his congregation a kindred fervor.

While speaking he was constantly in motion — seemingly unconscious of the different movements and attitudes which he assumed. None of his gestures, however, were particularly offensive or disgusting. A critic would perhaps think that he acted too much; and probably he would have thought so, had he thought at all on the subject. His motions were generally graceful and easy. He did indeed raise his hands uncommonly high, but they never had the appearance of being drawn by a pulley, rather than raised by their proper muscular power. Some of his motions were likewise very rapid, but they were in perfect character — for he performed almost every thing in much less time than most other men. The only important exception to his gestures, was, that they were made principally with the left hand. And it will probably be forever impossible to reconcile that fact with our ideas of good taste and propriety.

Finally, his whole character and power as a preacher, is most truly and ably delineated in the brief notice of his death, written by Rev. D. Skinner, which appeared in the Evangelical Magazine and Gospel Advocate of Oct. 26, 1833. "Possessing a fruitful imagination, a warm and philanthropic heart, a retentive memory and a strong mind, he succeeded in the ministry beyond all the expectations of his most sanguine friends. Of all subjects, to him the love of God was most dear, the most aspiring. — Here he seemed to be in his element, and to be divinely inspired with more than mortal energy and eloquence. Without saying aught to the disparagement of our many excellent preachers, we must be allowed to say, that of all the preachers we ever heard, Br. Freeman seemed to hold the most perfect command over his hearers — the effect of his sermons seemed absolutely electrical — the whole audience as one soul, seemed wrapt in ecstasy, and lifted from earth to heaven by the thrilling and overwhelming power of his eloquence and devotion. Under his preaching, the hearer could never measure time — and a sermon of half an hour, would seem less than five minutes long."

NEW CONVENTION.

A State Convention of Universalists was organized in Maryland a few weeks since Br. S. P. Skinner, Moderator, and Br. T. Mason, Clerk. By the Constitution it is specially made the duty of the Convention, by its officers, to establish circuits and provide circuits preaching.

On the 23d ult. a Universalist Convention of the State of Virginia is to be organized at Abingdon Church, Gloucester Co.

MERRIMAC RIVER ASSOCIATION.

On the 27th ult. this body of Universalists commenced a session in Mason Village, Br. J. G. Adams presided as Moderator, and Br. E. Trull performed the duties of Clerk. The first Universalist Society in Goffstown was received into the fellowship of the Association. Measures were taken to secure at the next meeting a report of the state of the Societies belonging to the Association. Delegates were appointed to the State Convention. Eight ministering brethren were present, five of whom preached on the occasion, viz. Brs. G. P. Leonard, E. Trull, J. G. Adams, J. Flagg and F. A. Hodson.

We learn from the New Hampshire "Star," that Br. G. P. Leonard, late of Maine, has been invited to preach every Sabbath to the Universalist Society in Nashua Village, N. H., and that he has accepted the invitation.

NEW SOCIETIES.

A Universalist Society has been formed in Scipio, Seneca Co. Ohio. Also a Society of like precious faith has been organized in Rutland, in the same State.

INSTALLATION.

On the 20th ult. Br. R. Tomlinson was installed Pastor of the Universalist Church in Buffalo, N. Y. The Sermon on the occasion was preached by Br. S. R. Smith of Clinton. Several clergymen of different denominations — even the autodox — were present at the Installation, manifested sentiments of respect and evinced a deep interest in the exercises.

MASSACHUSETTS CONVENTION. The Massachusetts Convention of Universalists met in Framingham on the 4th inst. Br. H. Ballou was chosen Moderator, and Br. J. M. Austin, Clerk. A Constitution for the government of the Convention was agreed upon, and Delegates were appointed to attend the U. S. Convention in September next. Sermons were preached by Brs. S. Cobb, A. Moore and H. Ballou. Twenty-seven Ministers and twelve Delegates were present.

[For the Christian Intelligencer.]

Epistle to a Friend, No. 3.

MY DEAR FRIEND: — As it respects the "devil" mentioned in verse 44, I am so unacquainted with him, that it can hardly be expected I should give a correct idea of him. Though often called one of his "children" or "agents," I never knowingly acknowledged the relationship; or possessed for him partialities a child is supposed to entertain towards parent. It is said he preaches the first Universalist sermon, in the garb of Eden; but this I apprehend is a mistake, because, at a later day, Christ has said "shall die in your sins," — but no, says he, "believe in endless misery, there is a chance for escape." This, to me sounds the more like the "old serpent's" theory, and I much more greatly that it should have escaped the lively notice of our good people so long. 'Tis said he was once an angel in heaven, but was disinherited through pride; but this ever was the case it may be again, as heaven, "where all our hopes are held," for the same reason, he entirely overthrew — at least we have no assurance to the contrary — admitting the premises, which I do, especially in the absence of proof. 'Tis thought by some that he may be an uncreated, invisible being; endowed with power of omniscience and omnipresence, like deity — but God says, "there is none else but me."

Finally, it is very gravely concluded by many who trouble themselves much about a place wherein to deposit "poor wretches" that he was created for the very identical purpose of performing the duties of judge by correcting the reprobate ones. "Being reign in hell than serve in heaven," say Milton's devil, and so I suppose he thinks himself to be like the "botheration." He does not come under the list of things that "were made" unless he is "good," or unless, we change his name to that of "serpent" — and, by the way, the "promised seed" was to "bruise the serpent's head;" and Christ is to "destroy the devil and his works." There does appear to be some analogy, I confess, but then the beautiful fabrication reared in the unscientific world will fall, when this is once admitted. Well, I doubt not that you would rejoice you believe it, though you now call it "heresy."

I am of opinion that "as sin reigns in death" (Rom. v. 21.) and "the wages of sin is death" (vi. 23.) and "and when it is finished it bringeth forth death" (James i. 15) and the devil's power over death, as the sting of death is sin, together with the fact that Christ is to destroy the devil in his works, (Heb. ii. 14.) and make an end of sin and transgression, from these considerations, that the devil and the "carnal mind" are not very far from being one and the same principle; under the similitude of the lurking reptile. In this sense, I have probably had some little acquaintance with him, as have most other men; and as "all men have sinned," so all men are children of the devil; and as all men are children of the devil by works, so Christ was manifested to destroy these works of the devil, (1 John iii. 8.) and "as the children are partakers of flesh and blood; so Christ also himself took part of the same that through death, he might destroy him that had the power of death (the sting of death) and deliver those who through fear of death were all their lifetime subject to bondage." This is Universalism and so far from being the doctrine of the devil, it is decidedly against him, and preaches his overthrow. "He was a murderer from the beginning, and abode not in the truth," &c. He that loveth not his brother, says the apostle, is a murderer, (1 John iii. 15.) I am so well acquainted with your method of disposing of scripture truths, it is I am perfectly aware of what is next coming.

"O, the natural heart can't understand the bible." Pretty nearly in the same manner did the Jews evade the truths of our Lord. — "Now we know thou art a Samaritan and hast a devil," — as many good men have since been called for merely telling the truth. But I ask how can a person know any thing of spiritual things until he has read of them in the scriptures? Or in faith, until he has read of the author and finisher of it? Do you say they are taught by the Spirit? Where, then, were the new revelations of the heathen world, I think, together with the fruits of ignorance in our own Christian land, prove the lamentable inability of mortals to make progress in spiritual things without the aid of the written Word? "Get religion," say you, i. e. get a spiritual eye-sight and then end the bible. Verify this looks not a little like Egyptian tyranny — commanding them to make bricks without the materials.

I no longer wonder at the "convulsions" witnessed at your "revivals," for I really think your system of religion "genders bondage" quite as much as did the institutions of death, in olden time. Do you say that you learn of the spirit from the letter? Why not then allow your friend the same privilege? Indeed, it would appear that the balance in favor of spiritual knowledge was on my side; as the doctrine I advocate unfolds the mysteries that have been hid for ages, and brings to light life and immortality by a triumph over death — yours remain shrouded in obscurity so deep that the common understanding can know nothing of it — at least, so you would decide; and when at last it is "made plain," the most prominent idea revealed is death, — "death spiritual."

NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, JUNE 19, 1835.

FIRE. — On Saturday night last, between 9 and 10 o'clock the building owned by Mr. Jacob Davis and occupied by Messrs. Jacob Davis & Son, as an E. & W. L. Goods and Hat Store, was entirely consumed by fire. The fire was so rapid in communicating with the wood-work of the building as to render it impossible to rescue any of its contents from destruction, with the exception of a part of the books and a few trifling articles contained in a show-case. Loss estimated at about 2000 dollars. Insurance \$1400; — 500 on the building and 900 on the stock. The fire originated in the finishing room occupied in manufacturing hats, where, in the earlier part of the day, a furnace containing fire was left, and — as is supposed — was communicated to the building through the medium of two or three oil cans which were in its immediate neighborhood. The adjoining block of brick buildings owned by Messrs. Parker & Brown were much exposed, but by continued exertions was happily rescued from the flames.

The *Portsmouth Journal* after giving three cases of Hydrophobia which have occurred recently, gives the following remedies to prevent canine madness, which, as no mention is made of a patient having been cured, we hope our readers will avail themselves of, especially in this immediate neighborhood.

"One of the most effectual remedies for canine madness, is the *tight application of a rope* to the neck of the animal, or a *pill of charcoal, brimstone and saltpetre*, accompanied with a piece of lead, to be forced by a flint and steel through a cylindrical tube.

The remedy is effectual; when well applied,

the dangerous animal becomes as tame as a kitten.

"Were it not for the delightful bowlings of the dogs, (which are the morning song and midnight serenade of many wakeful neighborhoods,) and the pleasant exhibition of their dexterity in biting the heels of those who venture abroad without the precaution of taking a cane in hand, — Were it not for these advantages, which are about the greatest resulting from dogs, — the extermination of them in cities and large towns would not be felt as a public inconvenience."

Another Earthquake. — An arrival at Baltimore from Valparaiso, brings intelligence that the interesting Island of Juan Fernandez has experienced a severe shock by an earthquake. The town was situated in a valley, and on the first alarm, the inhabitants fled to the mountains. The sea at first receded from the Island, and then returned overflowing the town, and in its return swept away the houses which had been previously prostrated, leaving on the site an immense mass of black mud.

Water. — The New-Yorkers are boasting of the excellent water with which they are to be supplied in the lapse of two or three years. The whole of the Croton river is to be turned into the city by means of an aqueduct forty miles in length. The cost is estimated at upwards of five millions.

American Temperance Society. — Anniversary last week. There are now established in this country 8000 Temperance Societies, 23 of which are State Societies, there being one in every State in the Union with the exception of Louisiana. 4000 Distilleries have ceased their operations; 3000 merchants have given up the traffic in spirits, and 1200 merchant vessels are now navigated, without the help [?] of alcohol.

Beautiful statuary marble, said to be of the finest texture and of snowy whiteness, has been discovered near Lynchburg, Va. In some places it runs into the *verd antique* variety. In some specimens of the latter variety, the prevailing color is cheerful green, agreeably blended with clouds of white, so as to give it a fine flocculent appearance. Some specimens of the white variety are highly translucent.

The Difference. — A mechanic advertises for an apprentice, and perhaps, after waiting several weeks or months without receiving any application, is finally obliged to go himself in search of one; — again, a merchant advertises for a clerk, and upon the same day, has a dozen applications! Inferences — the most arduous and valuable services must be sought for, because those that can confer them are never idle, but those who do not expect to give an equivalent for their wages will always importune you for employment — the yard-stick is more fashionable than the goad-stick, and lighter than the plough or sledge-hammer — it is easier to measure lace than potatoes.

The late Prince Augustus of Portugal was probably one of the richest individuals in Europe; his clear yearly income from his landed property in the Roman States and in Bavaria was above 618,000 guilders, or 60,000 sterling. A still larger sum he was said to command as interest from the immense capital he possessed (in different countries) left him by his father, the late Eugene de Beauharnois, which had accumulated during his minority. His Royal Highness was born on the 9th December, 1810, and was married only a few weeks since to the Queen of Portugal; he has left four sisters and one brother.

The last Journey. — Michaud, in his description of an Egyptian funeral procession which he met on its way to the cemetery of Cestona says, "The procession we saw pass, stopped before certain houses, and sometimes receded a few steps. I was told that the dead stopped thus before the door of their friends, to bid them a last farewell, and before those of their enemies, to effect a reconciliation before they parted forever."

The population of the British provinces in India, according to an account recently published, amounts to 95,000,000. That such a numerical power should be held in subjection to the British crown by a force of only 40,000 men, is a strong proof of what may be effected by civilization over barbarism.

for our Redeemer, the Lord of hosts, the name, the Holy One of Israel. — Isa.

Thomas Jefferson's Opinion of Farmers.

"Those who labor in the earth," he early declared, "are the chosen people of God, if ever he had a chosen people, whose breasts he has made his peculiar deposit for substantial and genuine virtue. It is the focus in which he keeps alive that sacred fire, which otherwise might escape from the face of the earth. Corruption of morals in the mass of cultivators, is a phenomenon of which no age or nation has found an example. It is the mark set on those, who not looking up to heaven, but their own soil and industry, as does the husbandman, for their subsistence, depend for it on the casualties and caprices of customers. Dependence begets subservience and venality, suffocates the germ of virtue; and prepares fit tools for the designs of ambition. This, the natural progress and consequence of the arts, has sometimes, perhaps, been retarded by accidental circumstances; but, generally speaking, the proportion, which the aggregate of the other citizens bear, in any State, to that of its husbandmen, is the proportion of its unsound to its healthy parts, and is a good enough barometer whereby to measure its degree of corruption."

A ludicrous instance of forgetfulness occurred in the neighborhood of Boston, E. on Wednesday the 25th ult. A respectable farmer and tradesman, accompanied by his better half, went on that day to Boston in his market cart; whilst there, they received the gratifying intelligence of the unexpected accession of an ample fortune — a surprise which so completely filled 'the book and volume of their brain' to the entire exclusion of all 'baser matter,' that the good wife complacently returned home by the market packet, and her husband on foot, neither party recollecting that their own horse and cart were at Boston!

How to cook a Shad. — The Philadelphians are connoisseurs in the cookery of shad, and we find in a late Gazette some very "valuable hints" in that branch of political economy. In the first place — you must *catch* a shad, we believe — that at any rate is the primary rule in cooking a dolphin. In the next place, you must bind the fellow to an oak board, pretty much after the fashion of bracing up the caput of a young Choctaw, and exactly as they bake Johny cakes in Connecticut. He must then be placed before the fire until he is done thoroughly, without turning. The Gazette informs us that to turn them is heterodox altogether. It not only disfigures the true piscatory symmetry and proportions, but it lets out part of the juices.

A CARD.

The subscribers tender their thanks to the Citizens of Gardiner, and others, for services rendered in rescuing their property from the fire on Saturday night.

JAMES PARKER,
JACOB DAVIS,
A. G. DAVIS.

Gardiner, June 15, 1835.

APPOINTMENTS.

Br. J. G. Adams will preach in Waterville on the 4th Sunday in this month, and Br. C. Gardner will preach in Norridgewock on the same day.

The Editor expects to preach in Pittston next Sunday.

DIED.

Drowned on Sunday last from schr. Eagle, J. Perry, Master, near Swan Island, while on his passage home to Martha's Vineyard, Mr. JABEZ SMITH, — a dead man — aged about 65. From the papers found in his possession it is supposed he has relatives residing in Farmington, Me. The body had not been found. Printers in Massachusetts, will notice, &c.

In Portland, on the 8th inst. Mrs. MERCY, wife of REUBEN MORTON, Esq. Obituary notice next week.

In Augusta, on Sunday morning last, Mrs. — Robinson, wife of Mr. David Robinson, aged —. She was all which a husband could desire in a wife — all which children need in a mother. Her memory is sacredly precious in the hearts of her afflicted friends whom she has left behind. Mrs. R. died of consumption — by which disease she wasted rapidly away. — She retained her reason to the last, and died strong in the hope of acceptance with her Maker, and of a happy immortality beyond her grave. We can but express our fraternal sympathies for her bereaved husband, and his now motherless children. May Almighty God sustain and bless them by his infinite mercy, till they shall rejoin her, whose death they deplore, in the world of everlasting light and love.

FARM FOR SALE.

FARM upon which he now lives in Winthrop, said Farm is two miles from the village and about eight miles from Augusta, and was formerly known by the name of the *Stephen Pullen Farm*. It contains 100 acres, and is conveniently divided into tillage, pasture, mowing and wood land. It is well watered — has near the house a good spring and two good wells of water. About 25 acres are first-rate brook intervals. There is annually cut upon the farm about 35 tons of hay, 25 of it of the first quality. The land is also about 8 acres of second growth Sugar maples, affording an excellent chance for the manufacture of maple sugar — probably 2000 or more trees now ready for tapping. The whole is offered on reasonable terms — one half of the purchase money down, and the remainder in good security in three annual payments.

WM. H. BEARCE
Winthrop, June 15, 1835. 25¢

IN CONSIDERATION OF MY LOVE AND AFFECTION FOR MY SON REUL BICKFORD, of Dresden, and of his fidelity and good conduct towards me, and also in consideration of one dollar paid me by said Reul, before the delivery of these presents, I do hereby emancipate and make free the said Reul, and release him from all control by me, and authorise and empower him to act for himself and for his own use and benefit, in as ample a manner as the said Reul might or could do, were he above the age of twenty one years. Witness my hand and seal, June 16, 1835. ROBERT BICKFORD.

Witness, S. BISHOP. 52*

STRAY HORSE.

STRAYED from the Subcriber, in Gardiner, on the 25th of last month, a dark red HORSE, dark mane, 5 years old. Whoever will return said Horse to the Subcriber in Gardiner, or give information where he may be obtained, shall be suitably rewarded. LEWIS MASON.

Gardiner, June 8, 1835. 3w*24

NOTICE.

ALL the demands of the late firm of JOSEPH D. LORD & CO. due for subscriptions to the CHRISTIAN INTELLIGENCER, are left with Augustus Ahien, Esq., of Hallowell, for collection. An immediate attention will save trouble.

JOSEPH D. LORD.

May 20, 1835.

CONCERT.

THE LADIES and GENTLEMEN of GARDINER and its vicinity are respectfully informed that a CONCERT of Vocal Music will be given at the TOWN HALL on Tuesday Evening June 23d, 1835, by

MRS. G. ANDREWS; MISS A. WOODWARD; MR. G. ANDREWS (of the Tremont Theatre, Boston,) and MR. T. COMER (Composer and director of Music at the Tremont Theatre.)

The Concert will consist of a variety of new and fashionable Songs, Duets, Glees, Comic Songs, &c.

Mr. COMER will preside at the Piano Forte.

Part I.

Glee. Hark Apollo strikes the Lyre. 4 voices.

Song. Fair Chiel of the West. Mrs. Andrews.

Duett. Come o'er the moonlit sea. Mrs. Andrews and Miss Woodward.

Song Tyrolean. On the margin of fair Zurich's waters. Miss Woodward.

Song. The sea! The sea! Mr. Comer.

Comic Duett. A. B. C. Miss Woodward & Mr. C. G. Glee.

The waves are lightly, brightly, dancing; Comer. 4 voices.

Comic Song. Merry Pekooliar. Mr. Andrews.

Glee. Merrily goes the Bark. 4 voices.

Part II.

Glee. Here in cool Grot. 4 voices.

Song. Come, come, come. Miss Woodward.

Duett. La Randez Vaches. Mrs. A. & Miss W.

Comic Song. "Yankee Claims;" or, Jonathan & France. (A new Comic Song written for Mr. A. by a gentleman of Lowell.)

Glee. Love's young Dream — harmonized for 3 voices.

Song Tyrolean. Where is my Hunter boy? Mrs. A. & Mr. C. Glee.

Duett. Master and Scholar. Mrs. A. & Mr. C. Glee.

Glee. Nid, Nid, Noddin — harmonized for 4 voices.

TICKETS 50 Cents each may be had at the Bar of the GARDINER HOTEL and at the door on the Evening of performance.

Concert will commence at 1-2 past 7 o'clock.

SHERIF SALE.

TAKEN ON EXECUTION and will be sold at public Vendue at the store of Rufus Blake in Litchfield on Saturday the eleventh day of July next at four o'clock in the afternoon, all the right, title and interest which MOSES GLASS of Litchfield in the county of Kennebec has in and to redeeming the following described Real Estate, viz. a lot of Land situated in Litchfield, bounded as follows, — south-easterly by Purgatory stream, so called, north-easterly by Land owned by David C. Burr's heirs and Winthrop-stream, and northerly by land owned by Richard Davis, west-easterly by land owned by Joseph N. Pigeon and Elias Plympton; it being the same Real Estate where the said Glass now lives, with the Buildings thereon — the above premises being subject to a Mortgage given by said Glass to Ebenezer Pease for the sum of one hundred and twenty-five dollars.

JOHN RANDALL, Deputy Sheriff. Litchfield, June 8, 1835. 25¢

SHERIF SALE.

TAKEN ON EXECUTION and will be sold at public Vendue at the Inn of Asa Batchelder in Litchfield on Saturday the eighteenth day of July next at one o'clock in the afternoon, all the right, title and interest which MOSES & JOSEPH WAYMOUTH, or either of them, of Litchfield in the county of Kennebec, have, or have, in and to redeeming the following described Real Estate, viz. all on the east side of the road leading from Litchfield Corner, as to Purgatory Mills at being the same land under a Mortgage to Joseph Williams of said Litchfield for the sum of one hundred dollars and interest thereon, the whole amount at Mortgage being about one hundred and twenty five dollars, more or less.

JOHN RANDALL, Deputy Sheriff. Litchfield, June 10, 1835. 25¢

HAVING been put in complete order, will run during the present season, when the water is sufficiently high between

WATERVILLE and BATH.

Leave WATERVILLE every Monday, Wednesday and Friday morning at 8 o'clock.

Leave BATH every Tuesday, Thursday and Saturday morning at 7 o'clock.

FARE.

From WATERVILLE to AUGUSTA, 75cts.
" " " Hallowell, 87 1/2
" " " Gardiner, 1 00
" " " Richmond, 1 50
" " " Bath, 2 00
Intermediate places in proportion.

When the water is too low for the Ticonic to go to WATERVILLE, she will run between AUGUSTA and BATH every day (Sundays excepted) at the same rates of Fare.

Freight taken at the usual rates.

Apply to the Master on board, or to Capt. DAN'L PAINE, WATERVILLE — B. HODGES, AUGUSTA — W. T. TODD, Hallowell — A. T. PERKINS, GARDINER — GEO. RUMER, BATH.

Gardiner, April 24, 1835.

STATE OF MAINE.

KENNEBEC, ss.... To the several Sheriffs of our Counties of Kennebec, York, Cumberland, Lincoln, Oxford, Somerset, Hancock, Penobscot, Washington, and Waldo, or either of their Deputies, Greeting.

WE COMMAND you to attach the Goods or Effects of our County of Saratoga, State of New York to the value of one hundred dollars; and for want thereof to take the body of the said Calvin (if he may be found in your precinct) and him safely keep, so that you have him before our Justices of our Court of Common Pleas, next to be held at AUGUSTA, with in and for our said County of KENNEBEC, on the second Tuesday of April next: Then and there in our said Court to answer unto ABNER SMALL of Gardiner in said County — Shoemaker — In a plea of the case for that the said Calvin at said Gardiner on the twenty-seventh day of July, anno Domini eighteen hundred and thirty, was then and there in the margin of fair Zurich's waters, Miss Woodward.

Witness, EZEKIEL WHITMAN, Esquire, at Augusta, this twenty-seventh day of November in the year of our Lord one thousand eight hundred and thirty-three. J. A. CHANDLER, Clerk.

STATE OF MAINE.

KENNEBEC, ss.... At a Court of Common Pleas began and held at Augusta in and for said County on the second Tuesday of April A. D.

ABER SMALL notify the said Calvin Wing to appear at the next term of this Court to be held at said Augusta in and for said County on the second Tuesday of August next by publishing an attested copy of this writ and of this order of Court thereon, three weeks successively, in the Christian Intelligencer the last publication to be at least thirty days before said next term, that he may then and there appear and shew cause (if any he have) why judgment should [not] be rendered against him for the sum alleged in the plaintiff's writ to be due.

A true copy

[For the Christian Intelligencer.]

SPRING.

High up the heavens old Sol resumes
His wonted track on high;
Chased is the dreary, wintry gloom,
And smiling is the sky.
Ah yes, old boreas' blast hath sped,
And spring returns again;
It hies o'er mountain dale and mead,
Along the ravaged plain.
It floats upon the night-wind's ear,
High o'er the rugged wild—
I hear it breathing from afar,
In accents soft and mild.
It comes, and burst the icy bars,
Of nature's iron tomb,
It comes, and vegetation dares,
From its cold grave to bloom.
Its genial, health-inspiring breath,
Buoys up this hoping heart;
The long despondent now rejoice,
And cheerfulness impart.
Lives there a soul that can be sad,
When nature is so gay;
Or is there ought of joys that fade,
And this grand array—
Of fragrant vales in smiling green,
And lovely, blooming flowers,
Where music charms the pleasing scene—
These gentle, joyous hours?
This is the darling of the year,
To those who mourn life's way;
It brings relief from every fear,
And grief drives far away.
No more I mourn my fate unkined,
Or sing in doleful song—
Since bounteous pleasures, sweet, refined,
To summer's joys belong. A—L.

[From the New England Galaxy.]

SIX LECTURES ON REVIVALS OF RELIGION

BY MENEZES RAYNER.

There are two objections against this little book, which cannot be otherwise than conclusive with most readers of our age. It is not written by a friend of *revivals*; and it is written by a *Universalist*. What more would they have? Can any good thing come out of Nazareth?

Nineteen persons out of twenty, whether they have or have not 'got religion,' as they call it, by the five-and-forty-person-power lately introduced, are still so connected with, or so dependent upon, the priesthood who bear sway in our country, that they dare not—we mean just what we say—they dare not speak as they feel, nor feel as they ought on the alarming subject of *revivals*, or any other branch of ecclesiastical tyranny. What! are the world's people to be suffered to call in question the fitness or the efficiency of that vast, terrible and most complicated machinery which of late has been heaving at the very foundations of our political strength, under pretence of building up churches, not so much by the help of, as almost in contradiction to the purposes of Almighty God! Are men of the world—mere worldlings—to be heard upon a subject, of which they are so profoundly, so deplorably ignorant? Of course not. And therefore, when a book appears purporting to reason with the frightful delusions that are abroad, or with the wicked and presumptuous men who are trying to scare people to heaven—there would be few to read it, even among the world's people, though it were avowedly written by one of themselves. But if written by a *Universalist*—who would have the courage to open it? No matter though you are assured that what are now called *revivals*, were regarded but a few years ago—the other day as it were—by the very people who are now moving heaven and earth, and compassing sea and land to get them up, as the invention of the devil. No matter though you find on looking about you, that these *revivals* are confined to a few of the very few—that neither *Episcopalians* nor *Quakers*—neither *Unitarians* nor *Universalists*—neither *Swedenborgians* nor *Moravians*—and we might mention forty more sects, are allowed to participate in their advantages—still, if you are informed of this thro' the instrumentality of a *Universalist*, of what avail would it be? Would you listen to him—or read his book? No! It were to much to ask of any priest-ridden population, such as we are beset with from one end of our country to the other, that they should do this thing.—Nevertheless, we tell them—and that with all seriousness, that in these lectures, they will find a plenty of sound clear argument, urged in a spirit worthy of all praise, by one of the minority; by a *Universalist* preacher, against the strong hold of the majority—the *Orthodox*, as they are pleased to style themselves, or in other words, against them that put their faith in trap-traps, trick and theatrical contrivances, for peopling the solitudes of heaven. Read for yourselves, therefore, ye that have courage to believe that your souls are your own—whether you say so or not—read and judge for yourselves! No matter for the man's faith. Right or wrong, that should not affect your judgment of his reasoning. And after you have got through—overlooking or forgiving, as may best please you, the ten thousand typographical errors—and the severity of one or two passages—we would have you ask yourselves, every man of you, if men you are, as in the presence of your Father, and his Father—Jehovah—whether it is possible to believe them sincere who continue to marry, and give in marriage, and to beget children, with the absolute certainty before them, according to their avowed belief—since all cannot be saved, that they are thereby directly contributing to the damnation of immortal souls? Whether they can be sincere for a moment, living as they do, clothed in purple and fine linen, and faring

sumptuously every day, when they profess to believe that for every dollar spared for the conversion of the Heathen, a soul may be saved—and for every dollar withheld, a soul, or perhaps a half a score of souls, for they are getting dog cheap, now, may be lost? Can these men be sincere? If sincere, what kind of hearts must they have? Are they trust-worthy? On the contrary, are they not wicked—selfish—devilish—beyond all excuse, hope or palliation? If not—why these revivals?—these missionary efforts beyond sea?—these everlasting contributions to nobody knows what? Are preaching and praying more efficacious than dollars and cents—or less?

Holy father! said a miserable wretch, going up to a portly, well-clothed priest one day in a crowded thoroughfare, and stretching forth his hand. Holy father! a guinea for the love of heaven! My son! said the priest, with a look of amazement, a guinea!—where should I get a guinea? Well then, holy father! a crown—or half a crown. Go thy ways, poor wretch! But a shilling, father—a sixpence—or even a penny—continued the impudent beggar, with a piteous wail. Begone! said the priest. Well then, holy father—dropping on his knees in the dirt, and reverently bowing his head, grant me your blessing, holy father! Certainly, my son, cried the man of God, outstretching his hands over him, to the unspeakable edification of the mob, who are excellent judges of sincerity.

But the beggar was no such fool—No, said he, jumping up from his knees, no thank you for nothing, holy father!—if your blessing were worth a penny, you would not have given it to me!

It is an old story; but we beseech you to apply it—every man for himself! And then, if you dare, read these lectures against revivals; though written by a believer in, and a preacher of universal salvation. If you are not bound neck and heels to the idolatrous worship of our day and country—if you are men, or Christians—if you are not mad or silly enough to believe that God is in want of your help to save all he has predetermined to save, or to roast all whom he has pre-determined to roast, according to the faith of the great multitude of all nations, and kindreds and tongues—in a word, if you are worth saving—it will do you good.

One error, and but one prevails throughout these lectures. Has the reverend author never considered the differences between man and man, country and country, people and people, with regard to what all concur and must concur in regarding as advantages or blessings? Has he ever read—we do not say studied—but read *Butler's Analogy*? If he has not—it is high time he did—for the whole of his argument, based upon the supposed impartiality of our heavenly Father, is not worth two skips of a flea. God is partial—and there is no denying it—exceedingly partial, according to every interpretation of the word, whether by men or theologians, or even sectarians, though he may be 'no respecter of persons'—in one sense of the language—while in every other he is.—We, at least, are no believers in him,

"Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall."

Our God is one that reverences his own image; and in exact proportion to its dignity, must value it—if, indeed, he is not indifferent to all the workmanship of his hands; a thing we are not very ready to believe. But enough. Our object is truth—not controversy. That we shall ever avoid on any thing appertaining to the religious faith of our fellow-men, if it can be avoided, without a sacrifice of common sense or common honesty.—Neal.

ANECDOTE: A fact.—A young man was seen to enter a church in time of service—he paused at the entrance—the congregation stared—he advanced a few steps, and deliberately surveying the whole assembly, commenced a slow march up the broad aisle—not a pew was opened—the audience were too busy for civility—he wheeled, and in the same manner performed a march, stepping, as if to Roslin Castle, or the dead march in Saul, and disappeared. A few moments after, he re-entered with a huge block upon his shoulder, as heavy as he could well stagger under; his countenance was immoveable—again the good people stared, and half rose from their seats, with their books in their hands. At length he placed the block in the very centre of the principle passage, and seated himself upon it. Then, for the first time, the reproach was felt! Every pew door in the house was instantly opened! But no—the stranger was a gentleman—he came not there for disturbance—he moved not—smiled not: but preserved the utmost decorum until the service was concluded when he deliberately shouldered his block, and to the same slow step, bore it off, and replaced it where he had found it. The congregation is now the most attentive, and polite to strangers of any in America.—*Baltimore paper.*

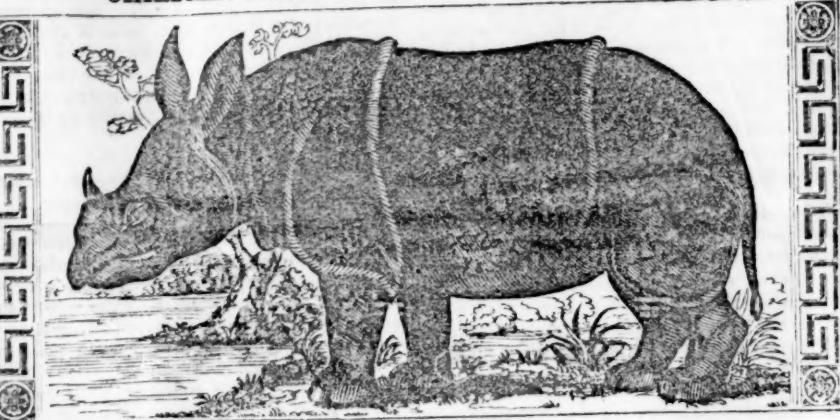
Time.—It is for young men to gather knowledge, old men to use it, and assure yourself that no man gives a fairer account of his time, than he that makes it his daily duty to make himself better.

THE ASSOCIATION'S CELEBRATED MENAGERIE AND AVIARY, FROM THEIR ZOOLOGICAL INSTITUTE, NEW-YORK.

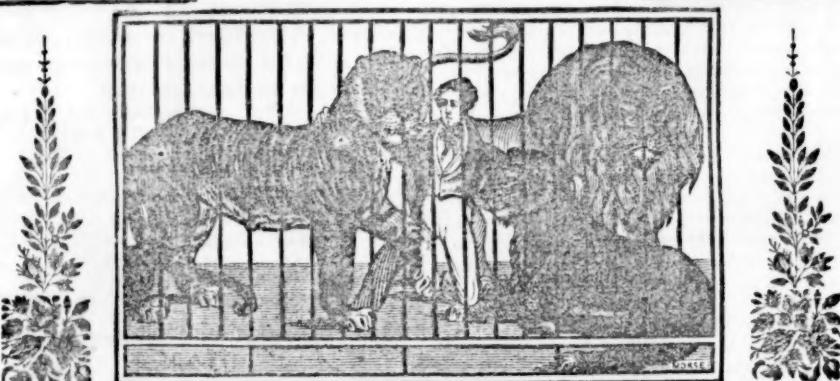
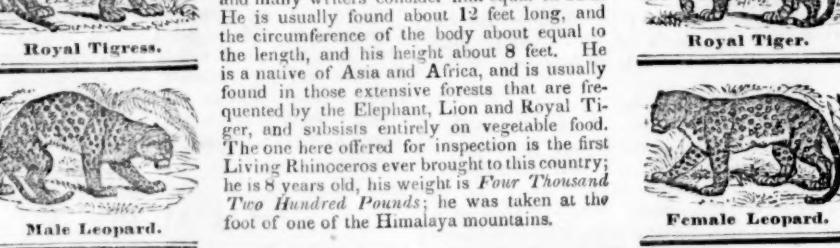
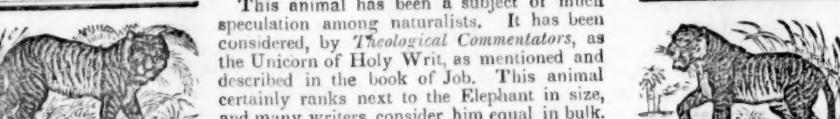
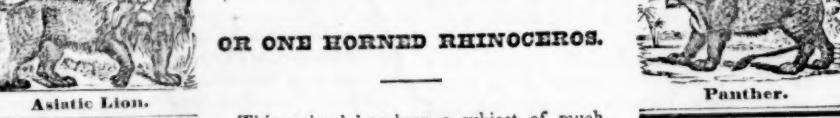
EMBRACING ALL THE SUBJECTS OF NATURAL HISTORY AS EXHIBITED AT THAT
POPULAR AND FASHIONABLE RESORT DURING THE WINTER OF 1834-5.

WILL BE EXHIBITED in GARDINER on the COMMON near the
Church on THURSDAY the 18th day of June, 1835.
Hours of exhibition from 1 to 5, P. M.

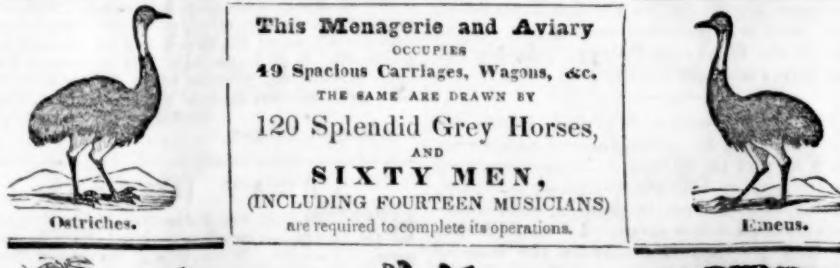
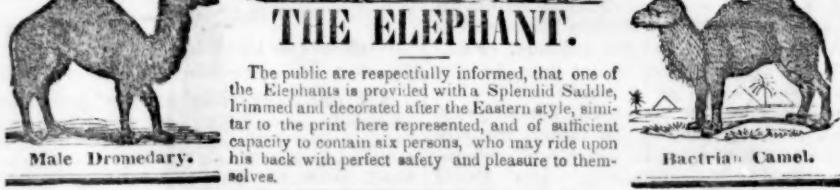
TICKETS OF ADMISSION 25 CENTS, CHILDREN UNDER 10 YEARS OF AGE HALF-PRICE.



THE UNICORN, OR ONE HORNED RHINOCEROS.



LION, LIONESS, AND ROYAL TIGRESS.



On entering the Town or Village the ZOOLOGICAL BAND consisting of 14 Musicians conveyed in a splendid Carriage will announce the arrival of the grand Cavalade by playing some favorite air preceded by the famous War Elephant ROMEO dressed in

original paraphernalia. The Elephant will also, during the hours of performance, be brought into the circle thereby affording an opportunity to those who have had the pleasure of taking a social ride upon this majestic animal.

Seats will be provided for 1000 persons, ladies and children always having the preference. Ladies will also be exhibited in this place on the above day, a MUSEUM, and also a large Anaconda or terrific Serpent of Java, nearly 11 feet long, and a Boa Constrictor, or strangling Serpent, nearly 14 feet long. Admittance to the Museum 12 1/2 cents;—children under the age of 10 years half price.

[For further particulars see large bills posted at the principal Hotels.]

STATE OF MAINE.

KENNEBEC, ss.... To the several Sheriffs of our Counties of Kennebec, York, Cumberland, Lincoln, Oxford, Somerset, Hancock, Penobscot, Washington, and Wadsworth, either of their Deputies, Greeting.

WE COMMAND you to attach the Goods in the State of CALVIN WING of Waterford in the State of New York, Machinist—to the value of three hundred dollars; and to summon the said Wing (if he may be found in your precinct) to appear before our Justices of our Court of Common Pleas, next to be held at Augusta, within and for our County of Kennebec, on the second Tuesday of December next: Then and there in our said Court, answer unto the President, Directors & Company of the FRANKLIN BANK, in a place in our County on the twentieth day of March last past, in his Note of hand of that date by him signed, he received promissory one Aaron A. Wing to pay him or order two hundred and thirty-five dollars in money with interest which time has elapsed and said Aaron there afterwards, to wit, on same day by his endorsement of said Note for value received ordered the contents thereof unpaid, to be paid to the plaintiff agreeably to the tenor thereof of which said Aaron then and there had notice and thereby became liable and in consideration thereof then and there promised the plaintiff to pay the same sum on demand—on said Wing though requested the same has not paid. To the damage of the said plaintiff (as they say) to sum of three hundred dollars, which shall then and there be made to appear, with other due damages. And have you there this writ with your doing there.

Witness, EZERICK WHITMAN, Esquire, at Augusta, this twenty-fifth day of November in the year of our Lord one thousand eight hundred and thirty three. J. A. CHANDLER, Clerk.

A true copy.
Attest. J. A. CHANDLER, Clerk.

STATE OF MAINE.

KENNEBEC, ss.... At a Court of Common Pleas began and held at Augusta in and for our County on the second Tuesday of April A.D. 1835.

And now in this term the Court order that the President, Directors and Company of the Franklin Bank notify the said Calvin Wing to appear at the next term of said Court to be held at said Augusta on the second Tuesday of August next, by publishing a true and attested copy of this writ and if of course of Court thereon, three weeks successively in the Christian Intelligencer, the last publication to be least thirty days before said next term, that he and there and then appear and show cause (if any he may have) why judgment should not be rendered against him the sum alleged in the plaintiff's writ to be due.

A true copy of writ and order of Court thereon.
Attest. J. A. CHANDLER, Clerk.

CELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others at best, of little use. A judicious and safe combination has long been desired. This is recommended in the following cases:

For Horses fowndered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

Prepared and sold by JAMES BOWMAN,
GARDINER, Maine.

We the undersigned having examined the Horse Powder prepared by James Bowman, Gardiner, Me., do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M. D.

D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powder prepared by James Bowman, Gardiner, Maine, most cheerfully recommend them to the public for Distemper and Coughs.

CHARLES SAGER, } Gardiner.

A. T. PERKINS, } Gardiner.

J. D. GARDINER, } Gardiner.

SAMUEL HODGEON, } Pittston.

BENJ. HODGEON, } Augusta.

JOHN HELDRIDGE, } Augusta.

— A L S O —

THE Generic "ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains or Chilblains—it is not second to any other Liniment, British Oil or Opodelic now in use.

23 l.

Saw Mill Gear.

TO be sold the gear of a Saw Mill, consisting of WATER WHEELS with iron rims, CRANKS and RAG WHEELS and also a MILL CHAIN 169 feet long.

The above will be sold together or separately.

H. B. HOSKINS, Agent.

Gardiner, June 30, 1834.

FEATHERS

JUST received and for sale by GREEN & WARREN
July 8, 1834.

CHARLES H. PARTRIDGE, T A I L O R,

WOULD respectfully inform the citizens of Gardiner and vicinity that he has taken the opposite of Sager's Hotel, where he intends carrying on the Tailoring Business in all its branches. It flatters himself that by constant attention to the business, he may share a part of the public patronage.

Particular attention will be paid to Calling Gardiner, April 11, 1835.

16 l.

Lumber Dealers, Take Notice.

TWO first rate SHINGLING MACHINES are offered for sale to those who are in need of them. They are well constructed, and will be a valuable addition to any lumber dealer's business. They are to be had at a reasonable price.

by an experienced workman and warranted to be good work as any in use if rightly managed, or offered low to close a concern. For further particulars apply to JAMES G. DONNELL of Gardiner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass.

SAMUEL BOYD

February 24, 1835.

A PRIME Assortment STAPLE & FANCY DRY GOODS

Just received and for sale by CHAS. TATELL